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AN

ADDRESS

ON

THE ASPECTS OF MISSION WORK

IN JAFFNA

BY

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ASPECTS OF MISSION WORK IN JAFFNA.*

These Monthly gatherings are seasons of rich blessing. They have become to us a sort of moral necessity. We should feel lost without them. To be deprived of them would be, to be bereft of a powerful stimulus to effort, a strong incentive to fidelity, a channel, deep and broad, of brotherly fellowship and a banquet of hallowed enjoyment.

How often has the weary heart gone away from this meeting re-inforced with power ; and the desponding Brother, who has tried the last fling of his net and caught nothing, has gone, at the command of the Saviour, and cast it on the right side of the ship with cheering results.

Here our Fathers have told us of the work of God in their days: the younger men have gathered heart, and prayed for the falling mantle of our Elijahs ! Here we learn to feel as one, blended by the genial influence of mutual prayer. Ours is a company of Brethren who seek to edify the one the other. Here are no niggard hoardings of experience, no selfish appropriations, no self gratulations, no narrow petulant demonstrations. Great and good are the associations of this "*Evangelical Alliance*" : but the best of all is, "*God is with us.*"

As in former days, I would to-day, gladly sit and listen to my seniors and brethren : but on me rests a duty,

* An Address delivered at the "Monthly Meeting" of Missionaries held at Tellipally, Jaffna, April 4th, 1870.

the onerous duty of presenting some topic for consideration which shall not lower the tone of our holy intercourse, nor cast a shadow on the enlightened union which has so graciously marked the history of this meeting. To say that I feel some reluctance is but to say a truth : and to ask your patient and brotherly attention, is but to give utterance to the uppermost feeling of my heart.

My theme for to-day will be comprehended under the somewhat broad title,

SOME ASPECTS OF THE FIELD WHICH WE CULTIVATE.

Our work is arduous. It is a work that taxes every power both of aggression and endurance. It is a work most complicated and therefore difficult to delineate. It has many phases, all more or less real, but varied according to the point of view from which we behold them.

To a few of these *aspects* of our work I would now refer : and I request your attention.

1. To the aspects of our work, as these appear to our **FRIENDS AT HOME.**

We can not, we dare not, we do not undervalue the sympathy and help of our friends at Home. Our whole machinery, its plant and working expenses, depends on the munificence of Home-friends. We come forth from them, yet feel a profound interest in maintaining our intercourse with them.

They take an interest in us, a great interest. We thank God for this interest, unabated by half a century of years ; brighter to-day than ever, being purified, from some tinges of romance, by the lapse of years and the growth of a knowledge of our real position.

To keep up a living sympathy with Home is of the

highest importance, important alike to us and to them. We disclaim all sympathy with the man that exclaims, "*What care I what the friends at Home think of me?*" We must care, and ought to care and do care. Their views of our position affect their action respecting us, and their action very materially affects our work, either to extinguish or to revive and extend it.

Moreover, their views &c. of our work are more or less such as we have largely helped to form. If they be right, we must confirm, and strengthen them; if they be wrong, we are bound to use every legitimate means to correct them.

It is expedient, it is necessary to keep before our *Home-friends* the varied aspects of our work.

1. *Look for a moment at the aspect of our work as the Churches at Home perceive them.*

Men judge from evidence. Our Churches at Home are supplied with information from abroad. The Missionary is the teacher, the Home Churches the scholar. It must in the nature of things be so.

If this be the case, then it becomes a question, whether the aspects of our work find an adequate representation to the loving friends at Home? The stimulus of a romantic impulse, or even of a broad general principle, does not act with unabated force for ever. The romance fades away with familiarity; the general principle loses point and power as special facts are misapprehended; the fires die out as the fuel is withheld. What are the usual means of representing our field to the Home Churches, and do these cover the whole area of the necessity?

(1.) *There are the authorized Periodicals of the various Missionary Societies.*

"*The Messengers*" "*The Herald*s" "*The Notices*" &c.

These are, however, seldom if ever, other than fragmentary. Read these periodicals and what do you generally get? There is a letter from Africa, or rather a part of a letter; on the same page, an extract from New Zealand, or some Island of the sea; hard by is a week's journal of some touring evangelist in India, followed close by a warm communication from the West Indies &c. &c. and a village scene in Ceylon brings up the rear. These "*Extracts*" are not always such as the writer would have made, had he been the publisher. I do not now lodge a complaint against the conductors of these monthly periodicals; I simply refer to them as a fact; as *the source of information* on which tens of thousands of our Home-friends depend! We all know how imperfect and partial such pictures are in themselves; and how necessarily imperfect the impressions which they naturally produce must be, is a matter of too easy inference. Would not these valuable periodicals do a vastly greater amount of good if they were devoted to a full representation of some section of the work: e. g. if those Missionary Societies which work, *Africa, Asia, China and the Islands of the Sea*. &c. were to give, in regular order, a full description of these several fields, confining the month's issue to some one section; and let the Missionaries know that some such report was expected, then, thrice a year, each great quarter of the globe would be fully brought before the people! These sectional Reports might be periodically gathered into a volume and every young Missionary would thus be supplied with the very best possible '*Vade Mecum*' to his section of the work. Until some such measures are adopted these monthly periodicals will be more or less

imperfect as media for representing our work to Home-friends.

(2.) *Another method of representation is the OFFICIAL ANNUAL REPORTS of the various societies.*

These are valuable documents; being the authorized repertories of Mission statistics. They are of essential use in arriving at broad generalization and common principles. But even these fail to keep alive the flame of zeal enkindled by the simple narratives of events, sent home by the first Missionaries. How condensed, picked and packed, and even oppressively general, are these accounts of Mission work! The every-day-diligent Missionary sends Home, it may be 20 pages of interesting detail, and finds these done into as many lines of the usual official common place! The most bare generalization takes the place of an army of living individuals! You need not that I tell you what the effect of such representations may be. The Missionary Societies are growing larger annually. The *Annual Report* has to be prepared with a view to its being submitted, read and discussed at one public session of representatives. Consequently it is becoming annually more and more condensed. But what is to be done? It is plain that we lie under these disabilities. As viewed in comparison with the times and the Reports, &c. of 40 years ago we do not get, we cannot hope to get the same attention to detail. Perhaps there is here an insurmountable difficulty; an evil which we can't cure, at least I leave this part of the subject with some regret, as I can not propound a plan which will relieve an ever growing Mission of the disadvantage of having to condense and squeeze its Report to the niche, annually contracting to a narrower space. Perhaps the method of "*Local Reports*,"

might be so used as to remedy this evil to some extent. These might enter into detail and be largely distributed among Home-friends, to be used in the Sabbath School ; at public meetings, &c. &c. One thing is certain, few of us would be content to have his Station photographed from the sketch given of it in one of these "*Annual Reports*." There can be no doubt that these condensed statements operate to the damage of special cases, such as we consider our Mission to the Hindu to be.

(3.) *Another medium of representation is the direct communication of the Missionaries either on the PLATFORM at Home, or by PRIVATE CORRESPONDENCE.*

There cannot be too much importance attached to these methods of representation.

To "*The Returned Missionary*," the platform gives the best opportunity possible for full, and minute detail, both as to facts and principles. A Missionary has a solemn vocation to fulfil in his father-land. Providence seems, at times, to send men Home to do Mission work. How eagerly the people listen to the story from life ! It is only when dry, unliving detail of abstractions, and speculations are served up that the people cry "*enough*" ere the feast is half over. They rarely weary with facts, living facts, told to the life. This is what they need, and they will hear any amount of it. I have seen a crowded audience weep over the trials and disappointments of the Missionary. I have heard the hearty "*Amen*" burst from thousands, at prayer, as the Missionary was being brought before the mercy seat in earnest supplication. It is often said, that, "the friends at Home will not listen to *the dark side* of our story ;" that, "they prefer the other side when it has one." And who would not ? who would pre-

fer the hovel of misery and want, to the home of plenty; the winds and currents ahead, to the steady fair breeze? But I do not think that the friends at Home object to "*the dark side*" so called; they need to know it, and will listen to the delineation of the difficulties of our work. Tell the dark side and also the bright: let these two aspects of our work lead one to the other as nature's night to nature's day!

It is desirable that the Missionary do return Home periodically, to agitate and instruct the minds of Home-friends. This arduous work should not be left to the broken down man, who goes Home as a last resort, to patch up if possible for a speedy return. It would pay well to let the strongest and the most experienced go Home, once in seven years, for this purpose. The advantages to the Mission cause, here and there would more than double the cost of travel &c.

There can be no doubt that much is really done by our "*returned*" men. Ceylon has a large share of English Christian sympathy; and doubtless of American also. Let us remind our brethren there of their duty to those who remain in the field. Public opinion of Missions owes much to our returned Missionaries.

(2.) *Then there is epistolary correspondence.*

Very great influences are locked up in the direct communications of the Missionary to his friends at Home. Dr. Scudder could tell us, were he among us to-day, of what was done in his day by this means. How that, young and old, male and female, in a vast variety of domestic circles, were induced by his private letters, some to consecrate a tenth, others to devote themselves and their all to Christ and his cause in foreign lands!

To keep up any thing like a regular correspondence, with all whom we could influence, would be a tax of strength and time from which the strongest of us would shrink : yet it is open for consideration, whether one day a week would not be economically spent if devoted to this special work.

The first Missionaries wrote more in detail. I query whether they had more to write about. Perhaps if each Mission had a monthly or quarterly periodical, or letter printed, and if these were circulated, broad-cast, among friends here and at Home, much good might ensue. These are, as far as I can see, the methods by which Home-friends are to get full information as to our work in its varied and varying aspects.

It is therefore plain that the Missionaries themselves are largely responsible for the state of Missionary knowledge at Home.

If we are to command the sympathies of Home-friends we must pay the cost of procuring and sustaining such sympathies.

It is unreasonable to suppose that they can, or ought to obtain adequate knowledge from other sources. There are no other sources, which set us free from the labour and responsibility of writing to them. "*Faith comes by hearing.*" And, as in ordinary cases, we, in these respects, must conform to the common laws of human thought, sympathy and help, if we would succeed in securing them. If we want the prayers of God's people at Home, for any special emergency, or for any continued pressure of trial, or work ; if, for instance, the young Missionary need the fervent prayers of God's servants ; if the veteran soldier need to have new strength infused, new courage imparted ; if the Native Church and its Pas-

tors need the increasing and special supplication of God's intercessory servants ; if the poor heathen manifest some aspect of hope, or sink more deeply into sin and call for louder entreaties for mercy ; if the proclamation of the glorious Gospel is to be made the means of salvation to thousands and prayer be specially required for some particular locality, or time : how are our friends at home to know of these things ? Can they guess at them ? Can they wrap them all up in one common and general supplication ? No, No, if I, or any other brother needs the throne-reaching prayer, we must put our case before our friends. The aspects of our work which our friends realize will be the moving force in their expression of sympathy for us. It is therefore a matter of the first consequence to keep them well informed of our state &c.

II. *There are aspects of our work which appear to the Responsible Directors of our Missions ; to the Committees, Boards, &c.*

The Committees and the Secretaries of the Committees at Home have great power. They are the chosen of the Churches: men, who, for capacity of administration, knowledge of the world's wants, sympathy for fallen human nature and zeal for the glory of God, have been elected to fill these most responsible offices. It may be that the Missionary thinks he could put his finger on defects in legislation, and on errors in administration ; it may be, as regards his own special field, the Missionary may have cause to regret occasional decisions at which Committees at Home may arrive : it is probable that the Missionary might be able to apply or at least suggest a remedy for the evils over which he may sometimes mourn : it may be that the Missionary would render valuable aid in the:

deliberations of these Committees. What then? Plainly this, that the Committees and Secretaries at Home are very much in the hands of their Missionaries abroad. They need facts to guide them : they need *reiterated facts*, aye, the same facts, again and again brought before them, so that the same depth of impression may be produced, on their minds by reiterated expression, as is produced in the mind of the Missionary by daily recurring observation. They must make our experience theirs, as much as is possible : and we must devoutly help to bring this about. The old story must be told once more, because the old event has occurred yet once again.

Do not some of us regard our powers to influence a Committee as very small indeed ? Much too small ? Modesty has perhaps left "*the first statement*," once repeated, to tell its own story and perpetuate its impression through a long succession of years ! Look at the facts of the case.

The Committees at Home are frequently changing ; the new member does not bring with him the knowledge of the work which the old member carries away ; moreover men's minds undergo changes ; opinion veers ; and even Committees vary their plans and policy. These ever recurring changes tell upon our work here ; and upon our responsibilities, as to repeated and renewed representation also.

We all can, in some measure, understand the difficulties under which a Committee rests in dealing with the special wants of any particular Mission. We can readily see how, that, in the absence of facts ; great, first, historic facts ; and especially in the absence of clear proof that the men at work, now think, and feel, and want, and pray, as they did ten, twenty, or fifty years ago ; changes may occur in the judgment of a Com-

mittee which will tell most disastrously on our work here ! We can thus at a glance, see how that good men yes, the very wisest and best of men, may go astray. Is it not therefore very desirable that regular, systematic and full, yes, all sided and all shaded views of our work be sent to the men who have the most difficult task of steering our course and directing our affairs ?

Doubtless they would regard such communications as of the very highest value.

Now, if we allow our work to be but partially presented to them, if they see the twilight and not the mid-day ; the eventide and not the mid-night ; the quiet sun-set and not the storm and tempest ; the small patch of a few yards of culture and garden of beauty, and not the measureless wastes of wilderness beyond ; if they see our success, and not the long catalogue of our failures, and the wearisome years of watching and culture ; if we sing a pean of triumph and repress the antecedent strife, and sweat, and tears and blood : e. g. if they see, only, the fact of our having a large staff of *Native Agents*, and go not with us to the weaker aspects of their character ; if they read of "*Churches*," and remember not, that, strictly speaking, there is not a Church as yet *self-sustaining and aggressive*, as these words are understood in England and America, in the whole area of our Ceylon Mission : if indeed they see us, as through a glass, darkly, how can we fairly, or reasonably expect them to sympathize, chord for chord with us, and run along with us as cheerily as we should wish them ? They cannot do so : they never can do so. On whom then, ultimately rests the responsibility of this state of things ? Are not the men in the field really chargeable, where defect exists ? Our Committees are made up largely of men of business, who are accustomed to balance

every question at a stroke: and if these good men have not all *our credit statement* before them, how can they, in the nature of things, strike a balance which we shall deem equitable?

It is all the more needful that every Missionary in the field should see to these things, inasmuch as our Committees are not only dealing with facts and principles, but are generalizing those facts and classifying those principles, and are settling down into a fixed policy. There seems to be a tendency to bring the entire mission field, in all its spheres, under some general *rules and modes of culture*. Africa and China, America and India, are to be made to grow to the same stature and at the same ratio of development! A greater mistake could not be made: a more fatal calamity could not occur. Save them, save the Churches, save yourselves and the world, from such a nightmare! Let your field have a full, fair and regular representation to the men who have to guide our affairs. Let us love them, let us sacrifice a portion of time, strength and comfort on this altar. Let us give them, as really as we may be able, the same data, precisely, which we ourselves possess: then their judgment and ours will coincide, their sympathies and ours will concur, and harmony in all the smaller as well as the larger parts of the machine will be preserved.

III. *There are aspects of our work which the NEW COMER alone perceives: or to put the thing more accurately, the NEW COMER sees aspects which do not strike the more experienced.*

These aspects are to him real; they are to him as first lessons; the rudimentary elements of his judgments and the *incipient* springs of emotion and action. It is alto-

gether absurd to expect a young Missionary to enter heart, sympathy and soul, to the full, into plans of action, which the advanced in experience only have found expedient, but concerning which the new Missionary does not yet see the necessity or even the wisdom.

He may hang back from fear, natural and proper. He demands breathing time to consider the path of his feet. A year does not pass away, ere the young Missionary has had severe doubts as to what is going on around him, and perhaps, equally severe doubts as to whether his own plans would work any better if tried. The Western models are ever before him. Western feelings ever predominate : Western experience lingers : Western hopes are not yet all blighted ! He is undergoing the drill ; a most painful but essentially necessary process. Very likely the intensity of his present disappointment will be but the measure of his subsequent confidence and success. What a "radical reformer" the young Missionary is ! We all know this, having, more or less, felt his feelings. Few things are right ! Fewer still progress with the ease, certainly, and measure that they ought to do ! "Old men are rather quiet, and somewhat slow !" "The middle aged men are evidently feeling the effects of the climate and are, more or less, succumbing to inexorable events !" "Functions which in England or America are kept distinct, are here blended in the same person !" "The Missionary, as if omnivorous of work, is *Builder, Architect, Pay-master, School-Teacher, Secretary, Treasurer, Pastor, Translator, Evangelist, &c., &c.* !" This is a state of ecclesiastic organization for which the young Missionary is hardly prepared.

Is it to be wondered at that such persons form an unfavorable view of things as first beheld ? A valued friend, and one wearing the laurels of half a century of Mission

service, once said, "*It is a mercy, for which we can't be too thankful, if the young Missionary is kept, during the first few years of his life, from doing harm.*"

One thing is very worthy of remark, viz., that after the young Missionary has had the active working, and responsible charge of a Station, say for ten years, more or less, *he invariably meets his seniors in the same port and haven!* How few men, who have been a quarter of a century in active Mission work in this land, differ from one another, one fiftieth as much as the young man differs from all!

The excessive *Secular* work comes hard upon the young Missionary. It bears hard upon the old ones also. The patience, with which some may bear the burden, is no evidence that they would not wish it to be removed. The weight is simply tolerated as an inevitable burden which the exigencies of God's cause in this land impose. Effort should be made to reduce the secular occupations to a minimum. Such is being done.

The unusual attention given to *Schools*, to *Educational work generally*, appears to him to be a mistake. The drudgery and fag, the wearying, worrying work of a school seem to ventilate altogether, the ideas of Evangelical work, which fired the young Heart at Home, and which led to the terrible severance from friends and associations, dearer than life! How complete, how sad the reverse! Instead of proclaiming the glad tidings of salvation to listening thousands under the shade of some wide spreading Banyan tree; the Missionary is seen plodding at the school; Tamil or English, as he thinks best! "Why? I can't do *that!*" "I did not come out for *that!*" "*I must preach.*" "*I came out to preach, and preach I will!*" So would the veteran

of half a century. So he does. "But why not spend all his strength in preaching to listening crowds?" Ask him. He replies, I don't find the listening crowds; shew them to me; one at sun-rise, another at mid-day, and yet another at eventide, and three times a day, the live long year round, I will proclaim Christ Jesus to the listening crowds."—How pleasant, how glorious such work would be!

The Missionary comes down, if you like so to regard it, to the level of his field, so as to accomplish some practicable good! How soon our early feelings harden, or modify themselves to this state of things! It is well it is so.

The want of power, in the "*Native Agency*," so called, strikes a New Comer. Pastors and Churches seem in a doze, if not altogether asleep. They take things so easy, that the young man, full of energy, must try some special remedy, to rouse them to becoming energy. Good, very. But this state of comparative lethargy, over which no one grieves more deeply than the man of half a century of years of toil among them, is not the result of choice, or any policy of action; No, we venture to affirm that, *It is the characteristic of the nation: the Tamil man, AS NATURAL AS LIFE!*

Thank God for young energy! It does good. But the inoculation of Western character and habits will require, something like Western home-life, and experience and training for its accomplishment.

These, and other aspects of our work are painfully realized by the young Missionary. What is to be done? Certainly not censure, not contempt, not hard words are required. Take him into your heart, your experiences. Let him hold the plough with one hand, and you the other. Our dear young friends need special grace and

should be the object of special prayer, both here and at Home,

IV. *There are finally, aspects of our work which those, who have laboured, through a generation or more, clearly apprehend.*

"Some there are, among us, who have been aware of the changes which have occurred from the beginning. They could tell us what they met with at the very outset. How ignorance, foul and gross, overspread the land; how superstition, and heathen vice, held the people in worse than iron fetters; how the people sat in the very region of the shadow of death.

"These were at the digging for the first stone of the foundation! They began the building; they themselves, added stone to stone, and have watched its progress from that day until now. It would be worth a great deal of treasure to get these aspects fixed for the benefit of the younger members of the Missions.

"*The then, and The now*, would fill a picture with some of the most thrilling scenes that Jaffna ever witnessed, or we could possibly desire to see. When the first Missionary landed at Jaffna, what greeted him? What surrounded him? What opened up before him? Could he have anticipated the events of fifty years, he would have cried out 'This is Paradise! This is glory begun below!'

When the first school-house was raised what a wonderful piece of architecture it appeared! Their own hands reared it! I have been shown a structure, on the way from Jaffna to Batticotta, consisting of four pillars and a wall three feet high, and some 20 feet square, as "*the model school-room*," which our fathers then adopted! We smile

as we pass it, now a ruin ! But in that very smile there is progress. Our fathers were serious enough when they laid out the ground and first entered it to teach and preach Jesus, *when the first அ (ana) or ஆ (avena)* echoed through the Palmyra grove ; what music was there in those sounds to the Missionary ! He heard in them the voice of Gospel liberty to an enthralled nation !

When the first Tract was printed : how the typography, aspect and the whole circumstances would gladden the heart of the Gospel seed-sower ! What a contrast this to the first Tracts, which were scratched on the Palmyra leaf !

When the first Scripture portion was ready for the School, for the Christian family and for the heathen generally ! How the men who produced it would rejoice, and sit down and measure progress thereby made ! How rich the hopes of success then indulged ! How eager they were to get this life-giving word into the hands of all ! They felt that the battle was being fought bravely, and victory pushed to the gate of the enemy's strongest fortress !

When the first lesson book appeared, the (ஞானப்பால்,) Spiritual Milk and the (பாலபோதம்) Milk for Babes ; what dreams of early and large results had they who wielded these aggressive weapons, these small arms, " Needle-guns " of the day ! We still imagine we hear the ring of the voice of the veteran POOR, " *These are to win the victory !*" " *These are to revolutionize the land !*" and have they not penetrated into the very deepest depths of the nation ? Have not generations already felt their power ? And will not, future generations feel their power ?

When the first Dictionary, rolled in its heavy wave upon the shore, how eagerly the astonished disciple grasped the

treasure and promised himself easy victory, over the massive difficulties of the language, by means of such a weapon !

When the "Morning Star" was seen to rise upon the horizon of literature, how many hailed it as the harbinger of day, of a day both bright and long ! How the best energies of the best men of those days were freely given to this project !

When the Tract and Bible Societies were organized ; how our fathers again gave glory to God for progress !

When Church after Church and Mission-house after Mission-house, were reared ; what a series of holy convocations of aggressive and progressive brethren, marked each inauguration !

When the Missionary preached his first Tamil Sermon ; how both Foreigner and Native rejoiced at this unsealing of the fountain !

When the Press was fairly commenced and the Tamil man began to frame words and print them ; how anticipation flamed and expectation glowed ?

When the first Girl's School was begun, and the trembling girls were won to confidence ; how tender hearts palpitated with anxious fears, and burning hopes ! How the mothers of our Missions felt the thrill of a grand philanthropy which aimed at national regeneration through the conversion of the women of the land !

When the first Tamil man bowed down to the cross of Christ, and cried, in trembling accents' "LORD, I BELIEVE !" "I BELIEVE !" O ! what bursts of hallelujahs filled the homes of the Missionaries and echoed in the yet unfinished temples of God !

" When the first native Preacher was authorized to pro-

claim the glad tidings of mercy to his own fellow countrymen ; how profoundly did the foreign Missionary rejoice, how largely did he pray and hope for success !

When the first Church gathered round the Communion Table, and brethren and sisters from the West and the East brake the bread and drank the wine together in holy commemoration and solemn covenant ; how tears of grateful joy flowed and bursts of reverent praise ascended !

When the first Tamil Christian was solemnly dedicated to the office and work of a Christian Pastor and Evangelist ; how the Churches, here and at Home, looked on with prayerful solicitude followed by jubilant songs of holy triumph !

When the first Church resolved to take upon itself the solemn responsibility of sustaining its own Native Pastor and carrying out all the functions of a Church organization ; how even the unsanguine gave praise for success !

There are amongst us those who have passed through all these scenes one by one ! They have witnessed them all, have taken a large share in their accomplishment ! May the Master long preserve them to his cause and to us ! These events each and severally, were objects once unrealized ; once far off ; once eagerly looked forward to ; once most perseveringly striven after ; incredible difficulties were overcome, as each summit was gained, they tarried to sing of triumph, they did sing praise to God for success ; yes, for each step gained, they sang ! Shall we then, who have the whole of their conquered territory placed at our feet without facing a foe or shedding a tear, croak of a want of success ? God forbid ! We have great cause for renewed consecration. The cause of Christ here has not been a failure. I see progress here and there, aye

every where! Most astonishing progress greets us on every hand.

"Let the four Girls' Boarding Schools, testify to success! Mrs. Spaulding can remember the first few gathered in. Oodooville can afford a swarm or two? God is blessing this work in His own way; and he will bless it.

"Our *Bible women*" shall tell us of a marvellous change in them! What a contrast is a pious Bible-woman to the timid, unthinking victim of lustful tyranny which our Fathers found in every woman of the land!

"In Literature, let the *Lexicons, Hand-books, Treatises on Technical science*, embracing the yet unfinished project of the indefatigable Doctor at Manepy, testify to progress.

"In Theology let the "*Union Version*" for all the Tamil world, stand alone as a monument of glorious success; if not, let this centre sun, gather round it the planets of Theological works, Tracts, &c. &c. which have so largely been produced!

"In Churches, let the 1,200 or 1,500, more or less, of living professors of Christianity be counted, as something; when success is estimated.

"Let the *Native Ministers and Pastors*, who now do the principal Pastoral work in the Churches, have a voice! O my friends, if God had not been with our fathers and with us, *could these things have happened so?* "*IT IS THE LORD'S DOING*; and *IT IS MARVELLOUS IN OUR EYES!*" We devoutly exclaim, "*WHAT HAD GOD WROUGHT!*"

"I am told that the first Tamil man converted still lives, And labours in the cause of Christ. And in his day some 2,000 at least have been baptized into the name of the Father, and of the Son, and of the Holy Ghost. Can we wonder that the old Missionary does not lose heart at the panic which alarms the younger man? Do we feel surprized

that the veteran does not grow faint and weary? Marvel we that *they* hold on, during the squall, who have out-lived so many and so fierce tempests for 50 years past?

These aspects, as they appear to the veteran, cheer him. They sustain him. They make him thankful, if not altogether content. And the oldest among us would gladly live another half century to work on and work out principles and plans which have hitherto worked so well.

"Would not these things cheer our friends at Home if they realize them as we do this day?"

Then let us feel the weight of responsibility more and more, of so placing these events before them that they may enter fully into our labours. The past throws light upon the future! The present guarantees the one great object of our rejoicing and we sing, as our loftiest song of triumph, "*The best of all is, God is with us!*"

* Considerable concern was recently felt by one of the Missions having to reduce its Native Staff by one fourth of its numbers.

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